

18
ARTICLES

TO BE

ENQUIRED OF

IN THE

Dioceſe of Carlisle

IN THE

VISITATION

OF THE

Right Reverend Father in God

RICHARD

Lord BISHOP of CARLISLE.

An. Dom. 1663.

L O N D O N,

Printed for Timothy Garthwait at the Kings Head in
S. Pauls Church-yard, 1663.



*The Tenor of the Oath to be administred to
the Churchwardens and Side-men of every
Parish.*



You shall swear, to enquire with
your best diligence, and to make
a true answer to every Article in
this Book, now given you in
charge; and to present every
person that now is, or of late was inhabiting
within your Parish, that hath done any Of-
fence, or omitted any Duty therein mentioned:
And this you shall do, as in the sight of God,
uprightly and truly, without favour or malice,
hope of reward, or fear of displeasure. So
help you God.






ARTICLES

TO BE
ENQUIRED OF
within the DIOCESE of
CARLISLE.

TIT. I. *Of the Church of England.*

I.  **ARE** there any in your Parish, who affirm, that the King is not supreme Governour over all persons, and in all causes Ecclesiastical and Temporal within His Majesties Dominions?

II. **ARE** there any who affirm, that the Church of England is not a true Church, or that the form of Gods Worship therein established by Law, is an unlawfull Worship, or containeth any thing that is repugnant to the Scriptures?

III. **ARE** there any who affirm, that any of the 39 Articles agreed upon in the Convocation 1562. are in any part superstitious or erroneous?

Articles of Visitation.

IV. A R E there any who affirm, that the Rites and Ceremonies of the Church of England by Law established, are wicked, Antichristian, or superstitious? or that it is not lawfull to approve, use, or subscribe unto them?

V. A R E there any who affirm, that the Government of the Church of England under His Majesty, by Archbishops, Bishops, Deans, Archdeacons, and the rest that bear office in the same, is Antichristian, or repugnant to the Word of God?

VI. A R E there any who affirm, that the form and manner of making and consecrating Bishops, Priests, and Deacons, containeth any thing in it that is repugnant to the Word of God? or, that they who are so made, and consecrated, are not lawfull Bishops, Priests, or Deacons, till they have some other calling to those Divine Offices?

VII. A R E there any who separate themselves from the Communion of the Church of England, and combine themselves together in a new brotherhood, challenging to themselves the name of true and lawfull Churches?

VIII. A R E there any who take upon them to make rules, orders, or constitutions in causes Ecclesiastical, without the Kings Authority, or who submit themselves to be ruled and governed by them? or who hold private Conventicles, or are present at them?

IX. A R E there any who have, publish, sell, disperse, or convey to others, any superstitious, seditious, heretical, or schismatical books, libels, or writings?

TIT. II.

Of the Church, or Chappel, with the Furniture thereof.

I. **H**A V E you a Church or Chappel consecrated to the Worship and service of God? And is it so kept for that use only, separate from all prophane and common uses? Is the Fabrick of the Church, or Chappel, and the Chancel thereof kept in good repair, the roof well covered, the walls firm and fair, within and without; the Windows glazed, the Floor paved, the Church-yard also well fenced, and kept from profanation?

II. **H**A V E you a Font of Stone set in the ancient and usual place of your Church or Chappel, for the administration of publick Baptism?

III. **H**A V E

III. HAVE you a decent Communion-table, covered in the time of Divine Service, with a Carpet of silk, or other stuff meet for that purpose, and with a fair linnen-cloth at the time of the Administration? Is it so placed, that it may be best secured from profanation, and that the Parishioners may most conveniently come to communicate with the Minister?

IV. HAVE you a convenient seat for the Minister to read Service in? A comely and decent Pulpit, set in a convenient place within your Church or Chappel, and there seemly kept for the preaching of Gods Word?

V. ARE the Seats for the Parishioners decent and uniform? Hath any man built any Pew extraordinary, higher, or larger, or otherwise differing from the rest? How long since, and by what Authority?

VI. HAVE you the English Bible of the last Translation, in the largest Volume, the Book of Common-prayer last set forth, the two Books of Homilies, all fairly bound? Also the Book of Canons and Constitutions Ecclesiastical? And is the Table touching the degrees of consanguinity and affinity, (set forth Anno 1563.) fixed in your Church or Chappel, for the publick view of all men?

VII. HAVE you a comely fair Surplice, a fair Communion-Cup of silver, and a cover of the same; one or more Flagons of silver or pewter; a paten for the Bread; a decent Basin to receive the almes and other devotions of the people, and all other things necessary for the celebration of Divine Service, and Administration of the Sacraments?

VIII. HAVE you a strong Chest with a hole in the upper part thereof, with three Locks, and three several Keys, one in the custody of the Parson, Vicar, or Curate, and the other two in the custody of the two Church-wardens for the time being; the said Chest set and fastned in the most convenient place, to the intent that the Parishioners may put into it their almes for their poor neighbours? And are the said almes distributed according to the 84. Canon?

IX. HAVE you a Register-book of Parchment, for Christenings, Weddings, and Burials; and for the keeping of it, a sure Coffer, with three Locks and Keys? And is it used as is prescribed in the 70 Canon.

X. HAVE you also a fair Paper-book, wherein to note the names of strange Preachers? And is it used as is enjoined in the 52. Canon?

TIT. III.

*Of Divine Service, and the Administration of the Sacraments,
and other Rites and Ceremonies of the Church.*

I. **D**O all manner of persons celebrate and keep the Lords-day, commonly called Sunday, and other Holidays by Law established, according to Gods holy will and pleasure, and the Orders of the Church of England, prescribed in that behalf, as is expressed in the Thirtieth Canon? Are the Fifth of November, the Thirtieth of January, and the Nine and twentieth of May, observed and kept holy according to the Orders set forth in that behalf? Doth your Minister bid all Holydayes and Fasting-dayes the Sunday before, as is appointed in the Book of Common-Prayer?

II. **A**RE the Morning and Evening Prayer, the Letany, and the rest of the Prayers, the Administration of the Sacraments, and other Rites and Ceremonies of the Church of England, duly performed and observed, in such time, place, and manner, as is by authority prescribed, without adding, diminishing, or altering? Hath any other form been used in your Church or Chappel? Or hath any interrupted your Minister in reading Divine Service, administering the Sacraments, Preaching, or reading the Homilies?

III. **D**O all your Parishioners (having no lawfull impediment) duly resort to their Parish Church or Chappel upon all Sundays, and Holy-days, and then and there abide orderly and soberly during the time of Common-Prayer, Preaching, and other service of God there used and ministered?

IV. **I**S all due reverence used in time of Divine Service, and every part thereof? Doth any man cover his head? Or doth any man refuse to kneel at the Prayers, to stand up at the Creed and Gospel, and to use such other reverent gestures and behaviour, as become Christians in the House and Service of God, and as are by the Laws and Canons required? Is there any disturbance or profanation by Dogs, Hawks, or the like, suffered in the Church?

V. **A**RE any idle persons suffered to abide in the Church-yard, or Church-porch, during the time of Divine Service, or Preaching? Is there any unlawfull gaming, drinking, or other disorder practised upon Sundayes, or Holy-dayes, especially in time of Divine Service?

VI. IS

VI. IS publick Baptism only administred in your Church or Chap- pel at the Font, and not elsewhere, according to the rules prescribed in the Book of Common-Prayer? Is the person baptised, dipped, or sprinkled with water, In the Name of the Father, and of the Son, and of the Holy Ghost; and after signed with the sign of the Cross?

VII. HAVE any been baptised without having Godfathers and Godmothers respectibely according to their sex? Have any Parents been admitted to be Godfathers or Godmothers to their own Childzen? Or have any other been admitted to be Godfathers or Godmothers be- fore they have received the Holy Communion? Doth the Minister ask any question, or doth any Godfather or Godmother make any an- swer, other then what is prescribed by the Book of Common-Prayer?

VIII. DO any of your Parishioners keep their Childzen unbaptised longer then the first or second Sunday after their birth? Are there a- ny in your Parish yet unbaptised? And of what age are they? Have any died unbaptised? And at what age? And by whose fault? Hath your Minister refused to baptize any Child brought to the Church? Or hath he in case of necessity, refused to baptize any privately? Have all such Childzen as have been privately baptised, been afterward (if they lived) brought to the Church, that the Congregation might be certified whether they were lawfully baptized, or no?

IX. DO any of your Parishioners refuse to have their childzen bap- tized by the Minister of your own Parish, and either carry them out of the Parish, or bring in any Stranger to baptize them?

X. IS the Holy Communion administred so often, and at such times, that every Parishioner being of the age of sixteen years, may commu- nicate at least three times in the year, whereof Easter to be one? And doth every Parishioner being of the age aforesaid communicate accord- ingly?

XI. IS there convenient warning of every Communion, given in the Church the Sunday before at Morning-Prayer? And do all that intend to receive, signifie their names to the Curate at least sometime the day before?

XII. DO the Churchwardens, with the advice and direction of the Minister, against the time of every Communion, provide at the charge of the Parish, a sufficient quantity of fine white Bread, and of good and wholesome Wine for the number of the Communicants that are to receive? And is the Wine brought to the Communion-table in a clean and sweet standing pot of pewter, or some other purer metal?

XIII. IS all the Bread and Wine (as well that which is first set on the Holy Table, as that which is brought in afterwards) only con- secrated

secrated according as is prescribed in the Book of Common Prayer, before it be used?

XIV. DOTH the Minister so oft as he administred the Communion, first receive it in both kinds himself, and after deliver both the Bread and the Cup into the hand of every communicant severally? And doth he at the delivering of the Bread and Cup respectively, say that which is appointed, namely, [The Body of our Lord Jesus Christ, which was given for thee, &c.] And [The Blood of our Lord Jesus Christ which was shed for thee, &c.] And do all receive it meekly kneeling, and not otherwise?

XV. ARE any admitted to the Holy Communion, that are openly known to live in sin notorious without repentance, or who have maliciously contended with their neighbours, and will not be reconciled? Any excommunicate persons, who so stand, and are not absolved? Any Schismatics, or common and notorious depravers of the Religion or Government of this Realm, before they have testified their unfeigned repentance?

XVI. HATH any of your Parish been debarred of the Holy Communion without just cause, or without an account thereof given to the Ordinary within fourteen days after?

XVII. DOTH your Minister diligently upon Sundays and Holydays, after the second Lesson at Evening Prayer, openly in the Church instruct and examine the youth and ignorant persons of your Parish, in the Catechism set forth in the Book of Common Prayer? And do all Fathers and Mothers, Masters and Mistresses cause their Children, Servants and Apprentices, which have not learned the Catechism, to come to the Church at the time appointed, obediently to hear, and to be ordered by your said Minister, until they have learned the same? And doth your Minister, against such times as are assigned by the Bishop for Confirmation, do his best endeavour to prepare, and procure as many as he can, to be brought to the Bishop to be confirmed? And doth he admit any to the holy Communion, who refuse or neglect to be confirmed?

XVIII. IS the form of the solemnization of Matrimony duly observed as is prescribed in the Book of Common Prayer, and with the ceremony of the Ring? Or have any in your Parish been married after any other form, or without the Ring?

XIX. HAVE any been married without the Banns of Matrimony three times published in the Parish Church, or Churches, where the parties dwell, or without License granted by lawfull Authority, for dispensing with the same? Or have any been married within the

Articles of Visitation.

times prohibited for marriage, without such License first obtained?

XX. H A V E any been married (with license or without) in any other place then in the Parish Church or Chappel of the place where one of them dwelleth, in the face of the Congregation, or at any other time then between the hours of Eight and Twelve in the day?

XXI. H A V E any under the age of 21 years, been married without the consent of their Parents or Guardians?

XXII. H A V E any been married within the degrees of consanguinity or affinity, by law prohibited, as is expressed in the Table published by authority in the year 1563?

XXIII. D O any persons cohabit together as man and wife, being not lawfully married, or it being not known, by whom, where, or when they were married?

XXIV. D O any persons lawfully married, live asunder? And in whom is the fault?

XXV. W H E N any person in your Parish is dangerously sick, (the disease being not known or probably suspected to be infectious) doth your Minister (having knowledge thereof) resort unto him, or her, to instruct and comfort them in their distress? Doth he examine them, and exhort them to repentance, to be in charity with all the world, to forgive those that have offended them, and to make satisfaction to those whom they have offended; to make their Wills, declare their Debts, and settle their Estates, and (if they be of ability) to be liberal to the Poor? Doth he move them to make special confession of their sins, if they feel their conscience troubled with any weighty matter, that they may receive absolution, if they humbly and heartily desire it? Doth he (if the sick person be desirous of it, and have all things requisite thereunto) reverently administer to him the holy Communion, as is prescribed in the Communion of the sick?

XXVI. I S the order for burial of the dead duly observed, as is prescribed in the Book of Common Prayer? Doth your Minister refuse to bury any Corps that is brought to the Church or Church-yard, at convenient time, convenient warning being given him thereof, and there being no lawfull cause to the contrary? And doth he bury any that die unchristened, or excommunicate, and not absolved?

XXVII. D O T H every Woman at the usual time after her Childs birth, come into the Church decently apparelled, and there kneel down in some convenient place, as hath been accustomed, as the Ordinary doth direct, to give thanks to God for her safe delivery? And doth the Minister perform his office therein as is prescribed in the Book of Common Prayer?

XXVIII. IS the Commination or denouncing of Gods anger against sinners (together with the exhortation and prayers annexed in the Book of Common-Prayer) used on the first day of Lent, and at other times appointed by the Ordinary?

XXIX. IS nothing proclaimed or published in the Church during the time of Divine Service, but by the Minister onely? Nor by him any thing but what is prescribed in the Book of Common-Prayer, or enjoined by the King, or by the Ordinary of the place?

XXX. DOTH your Minister saying the publick Prayers, and ministering the Sacraments, and other Rites of the Church, alwayes wear the Surplice, and upon the Surplice (if he be a graduate) such Hood as by the orders of the Universities is agreeable to his degree? Or doth he wear any such Hood, being no graduate?

XXXI. DOTH your Minister, or any other within your Parish, preach or Administer the holy Communion (except in cases allowed) in private houses, that is, in houses wherein are no Chappels consecrated and allowed by the Ecclesiastical Lawes of this Realme, or (where there are any such Chappels) in any other places but in the Chappels of the said houses?

XXXII. DOTH any who is not a Deacon at the least (Episcopally ordained) presume to read the Common-Prayer in your Church or Chappel, or to Baptise publickly or privately, or to assist in the administering the Holy Communion? Or doth any who is not a Priest (episcopally ordained) presume to Consecrate and Administer that Holy Sacrament publickly or privately?

XXXIII. ARE the Canons and Constitutions of the Church, read by the Minister in your Church or Chappel once every year, upon some Sunday or Holiday in the afternoon before Divine Service, dividing the same in such sort, that the one half may be read one day, and the other another day?

TIT. IV.

Of Ministers.

IS your Church a Parsonage or Vicarage, or a Stipendary Cure? If it be a Parsonage or Vicarage, is it full or vacant of an incumbent? If vacant, how long hath it been so? Who serveth the Cure? Who receiveth the profits? and by what authority?

III. IF it be full; Who is the Incumbent? By whom presented, nominated, collated, admitted, instituted, and inducted? and how long hath he been so?

IV. IS he a Priest Episcopally ordained? Hath he publickly read the 39 Articles in your Church in the time of Common-Prayer there, with declaration of his unfeigned assent thereunto?

V. HATH he also since the publishing of the late Act for Unifor- mity of Publick Prayers, &c. openly, publickly, and solemnly read the Morning and Evening-Prayer (according to the Book by the said Act established) upon some Lords day in your Church, and after such reading thereof, openly and publickly before the Congregation there assembled, declared his unfeigned assent and consent to the use of all things in the said Book contained and prescribed?

VI. HATH he also subscribed the Declaration of Acknowledg- ment specified in the said Act, and upon some Lords day in your Church or Chappel, in the presence of the Congregation, in the time of Divine Service, read the Ordinaries Certificate of his said subscription, to- gether with the said Declaration?

VII. HATH he any other Parsonage, or Vicarage, or Cure besides yours, or any Chappels of Ease belonging to his Church? What Cu- rate or Curates hath he to assist him? Are they Licensed Preachers? What Stipend or Stipends have they? and by whom paid?

VIII. IS he resident upon yours or any other of his Cures? Doth he (where he is resident) once at the least in every moneth in the Church or Chappel, himself in person, read the Common-Prayers, and Ser- vice, and (if there be occasion) administer each of the Sacraments, and other Rites of the Church, in such manner and form as in the Book of Common-Prayer is appointed?

IX. IS he a Licensed Preacher? And if so, doth he (having no lawfull impediment) Preach once every Sunday in the year, soberly and sincerely dividing the Word of Truth, to the glory of God, and the best edification of the people? Or, if he be not a Licensed Preacher, doth he procure Sermons to be preached in his Cure once every moneth at the least, by Preachers lawfully Licensed, if his Living be able to bear it? And upon every Sunday, when there is not a Ser- mon Preached, doth he, or his Curate, read some one of the Homilies set forth by Authority?

X. DOTH he labour to reclaim all Popish Recusants, or other sedarates, if any be within your Parish?

XI. IF your Church be only a stipendiary Cure, Have you a settled and constant Curate? By whom was he nominated? By whom licensed?

licensed? And how long hath he been so? Is he a Priest episcopally ordained? Hath he subscribed the Declaration of Acknowledgment specified in the late Act for Uniformity? And hath he upon some Lords day, in your Church or Chappel, in the presence of the Congregation, in the time of Divine Service, read the Ordinaries Certificate of his said Subscription, together with the said Declaration? Doth he constantly read the Common Prayer, and administer the Sacraments and other Rites of the Church, in such manner and form, as in and by the Book of Common Prayer is appointed? Is he a Licensed Preacher? How oft doth he Preach? And upon every Sunday when he doth not Preach, doth he read some of the Homilies set forth by Authority? What is his Stipend? By whom paid? What is the value of the Living? And in whose hands is it?

XII. HAVE you any Lecturer in your Parish? Hath he received Holy Orders by a Bishop? Is he Licensed? and by whom? Hath he in the presence of him, by whom he was licensed, read the 39 Articles of Religion, with declaration of his unfeigned assent to the same? Did he, the first time he Preached, before his Sermon, openly, publicly, and solemnly, read the Common prayers, and Service in and by the Book of Common Prayer appointed to be read for that time of the day and then and there openly and publicly, declare his assent unto, and approbation of the said Book, and to the use of all the Prayers, Rites and Ceremonies, Forms and Orders therein contained and prescribed? And doth he upon the first Lecture day of every moneth do the like?

XIII. DOTH your Parson, Vicar, Curate, Lecturer, and every other Preacher, before his Sermon, move the people to join with him in Prayer, according to the form prescribed in the 55 Canon, always concluding with the Lords Prayer?

XIV. DOTH your Minister, or any other, (being not a licensed Preacher) take upon him to preach, or to expound the Scriptures, or any other matter or doctrine in your Church or Chappel?

XV. HATH any Preacher in the Pulpit particularly, or namely, of purpose impugned, or confuted any Doctrine delivered by any other Preacher in the same Church or Chappel, or in any other near adjoining, before he hath acquainted the Bishop of the Diocese therewith, and received order from him what to do in that case?

XVI. HATH any person, disabled by the late Act for Uniformity, since preached any Lecture or Sermon in your Parish?

XVII. DOTH your Minister in the Rogation daies, go in Perambulation of the circuit of your Parish, saying and using the Prayers,

Prayers, Suffrages, and Thanksgivings unto God, appointed for that purpose, thanking God for his blessings, and praying for his grace and labour?

XVIII. HATH your Parson, Vicar, Curate, Lecturer, or other Minister living in your Parish, at any time, directly or indirectly, revealed, or made known to any person whatsoever, any crime or offence, which any man hath privately confessed unto him, for the unburthening of his Conscience, and receiving spiritual consolation?

XIX. ARE your Parson, Vicar, Curate, Lecturer, and other Ministers living in your Parish, men of sober and godly conversation? Doth any of them resort to any Tavern, or Alehouse, or give himself to any base and servile labour, or to drinking, or riot, or spend his time idly by day or night, in playing at Dice, Cards, Tables, or any other unlawful Game, and not rather in hearing and reading the Scriptures, and other honest study and exercise, endeavouring to profit the Church of God; having always in mind, that Ministers ought to excel all others in purity of life, and to be examples to the people to live well, and Christianly? And do they observe decency in their apparel, as is enjoined in the 74 Canon?

XX. DOTH any man live in your Parish, who having been heretofore ordained a Priest or Deacon, hath voluntarily relinquished his profession thereof, and used himself in the course of his life as a Layman?

TIT. V.

Of the Glebes, Tithes, Houses, and other Possessions and Revenues of the Church.

I. HAVE you a Parsonage or Vicarage house? Is it kept in good repair, with all the edifices and appurtenances thereto belonging?

II. HAVE you a perfect Terrier or Catalogue of all the Glebe lands, Houses, Tithes, Rents, Pensions, and other Possessions belonging to your Church? In whose hands is it? And is there a true Copy of it transmitted to be kept in the Bishops Registry?

III. ARE any of the Glebe lands, Tithes, or other possessions of your Church enjoyed or occupied by the Patron, or his Assignee or Assignees,

Assignees, either with or without the consent of the Parson or Vicar : What are they worth yearly ? At what Rent, or upon what Covenants are they held ? And how long have they been so ?

IV. HAVE you any Church-house, Almshouse, School-house, or other House for pious uses ? Are they applied to those uses onely ? Are they kept in good repair ? If not, in whom is the fault ?

V. HAVE you any Church-stock ? In whose hands is it ? To what uses was it given ? Is it employed to the same uses ? If not, in whom is the fault ?

VI. HAVE any of the Lands, Tenements, Tithes, or other possessions of the Church, moveable, or immoveable, been known, reported, or suspected to have been alienated from the Church ? By whom, and when ?

VII. ARE there any prescriptions or compositions for Tithes pretended or claimed by any of the Parishioners, which are not truly and really such, nor warrantable by Law ?

TIT. VI.

Of School-masters, Churchwardens, Sidemen, Parish-Clarks, Physicians, Chirurgions, and the Parishioners in general.

I. HAVE you any Free-School, or other School in your Parish ? Is your School-master licensed by the Bishop, or Ordinary of the Diocese, under his hand and seal ? Is he meet for that office, as well for his learning and dexterity in teaching, as for his sober and honest conversation, and also for his soundness in the true Religion ? Hath he subscribed to the first and third Articles simply, and to the two first clauses of the second Article, according to the 36th. and 77th. Canons ? And also to the Declaration or Acknowledgment specified in the late Act for the Uniformity of publick Prayers, &c ? Doth he examine and instruct his Scholars in the Catechism set forth in the Book of Common-Prayer ? Doth he both himself diligently repair to the Church upon Sundays and Holy-days, and also see that his Scholars do the like, and that they behave themselves quietly and soberly during all the time of Divine Service and Sermon ? Doth any School-master, or other person, instruct or teach youth in any private House

House or Family, being not licensed, or not having subscribed, or not repairing to Church as aforesaid?

II. ARE your Churchwardens and Sidemen chosen according to the 89 and 90 Canon? Do they not continue in their office longer then a year, except they be so chosen again? Do your Churchwardens duly make levies for the necessary uses of the Church? And do they at the end of the year, or within a moneth after at the most, before the Minister and the Parishioners, give up a just accompt of all such moneys as they have received, and also what particularly they have bestowed in reparations and otherwise for the use of the Church; and truly deliver up to the Parishioners, whatsoever money, or other things of right belonging to the Church or Parish, remain in their hands upon the said Accompt, that they may be delivered over by them to the next Churchwardens by Bill indented? Do both the Churchwardens and Sidemen diligently see that all the Parishioners duly resort to their Church upon all Sundays and Holy-days, and there continue the whole time of Divine Service; and that none walk, or stand idle, or talk in, or about the Church, during that time? Do they admonish such as are negligent, and if they amend not, present them to the Ordinary?

III. HAVE you a Parish-Clark, aged Twenty years at the least, of honest conversation, and sufficient for his reading and writing? Is he diligent in doing his Office, and serviceable to the Minister? By whom is he chosen? What are his wages? Are they duly paid without fraud, diminution, or delay?

IV. DO any in your Parish practise Physick, or Chirurgery, being not thereunto licensed by lawfull Authority?

V. HAVE you in your Parish any Popish Recusants, or other Sedaries? Any that are commonly known, or reputed to be guilty of Adultery, Whoredom, Incest, Drunkenness, Profaneness, Blasphemy, Swearing, Cursing, Ribaldry, Ury, Extortion, or any other wickedness?

VI. HAVE you any in your Parish that are excommunicate? And for what cause? How long have they stood excommunicate? Do any of them, not being absolved, presume to be present in the Church at Divine Service? And do any other, familiarly use the company of such as obstinately stand excommunicate, knowing the same?

VII. ARE there any deceased in your Parish, whose last Wills and Testaments have not yet been proved? Or if they died intestate, who hath administered upon their goods? And by what Authority?

IF you know any thing else of Ecclesiastical Cognisance, and fit to be reformed by Ecclesiastical censure, though it be not particularly expressed in these Articles, yet you shall likewise present the same by vertue of your Oathes.

THe Minister of every Parish may, and ought to joyn with the Churchwardens in their Presentments. Or if the Churchwardens neglect their Duty, the Minister may, and ought to present, as well the Offences committed, as the offence of the Churchwardens in not presenting the same.

Rich. Carliol.

